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Disce quasi semper victurus; vive quasi cras moriturus.

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A Hundred Years to Come.

Who'll press for gold this crowded street
A hundred years to come?
Who'll tread yon church with willing feet
A hundred years to come?
Pale, trembling Age, a fiery Youth,
And Childhood, with his brow of truth;
Of rich and poor, on land or sea,
Where will the countless millions be
A hundred years to come?

We all within our graves shall sleep
A hundred years to come;
No living soul for us will weep
A hundred years to come:
But other men our lands will till,
And others then our streets will fill,
And others' words will sing as gay,
And bright the sunshine as to-day,
A hundred years to come.

D'A.

The Study of the Natural Sciences.

It is a strange but an undeniable fact that the great majority of men walk on this rich and beautiful earth of ours, and live their more or less long lives, without making any considerable use of the wonderful and all but divine gifts with which Almighty God endowed them. Indeed we may say of them, in a physical sense, that "they have eyes and see not; they have ears and hear not; they have understanding, and do not comprehend." They seem to be—and are in fact—both deaf and blind with regard to the objects of nature. Although all the created things on, under, and above the earth were made for their use and improvement, yet they disregard the merciful dispensations of Divine Providence, and are content to live almost as so many blank forms whereon nothing is written, nothing is recorded, and which can receive no impression whatever. They are satisfied with the scantiest possible stock of information. Life under a thousand forms swarms all around them: who notices it? who is fully aware of the fact? Innumerable beauties appertaining to the inorganic world lie scattered, in the utmost profusion and diversity, in their daily path: who deigns to cast the most careless look at them? who takes the trouble of giving the most transient thought to them? All those objects are, for them (at least as far as they care for or know them), as if they were not. As to the telescopic worlds, and microscopic objects, they have not even the remotest idea of their existence, and still less, of course, do they know their nature and their uses. If they do not see the most obvious things, much less

can they perceive what cannot be reached with the unassisted eye. Is there one in a thousand, for instance, who understands the most elementary truths regarding the approximate number, distances and dimensions, the motions, the laws of the heavenly bodies constituting the planetary system? Is there one in a thousand who is acquainted with the first and simplest notions of Geology, *i. e.*, of the features and formation of the earth on which he lives? Is there one in a thousand who, in the course of a long life, takes the pains of examining a stone for the purpose of ascertaining its form or its constituent parts? Is there one in a thousand who considers, with any degree of attention, the workings of the insect world? To most men, indeed, the earth is flat, and not round at all; it rests firm and immovable on probably some mighty rock, which rock rests. . . . well, on *what?* they have not thought yet! . . . As to its extent, it measures just what they see of it with the eye, from the top of a high mountain, that is, a radius of about fifty miles! Space is, of course, limited by the blue ceiling above, on which are stuck those little twinkling stars some of them fully as large as a nickel three-cent piece, and some no larger, sure, than a pin's head! The sun moves, of course, rises and sets every day; and should it fall upon the earth, it could no more be noticed by the bulk of men "*and the rest of mankind,*" than a foot-ball would if let fall from the air! As to the moon, it may be a cheese, or a slice more or less large (just as they may happen to look at it) of cheese, which forms, apparently at least, the only sustenance of the "man" who inhabits it! Beyond that blue vault there is nothing. . . . As to their blissful ignorance of systematic nomenclature, all hard minerals are "stones"; all liquid minerals, "water"; with regard to gas, they know no other than that which escapes from the mouth of a frothy speaker; all flowering plants are "flowers"; and all animals, from the caterpillar to the elephant, are "beasts." And here allow me, young gentle men, to place the fact of the stupendous and almost universal ignorance of "Physical Geography" and cognate sciences before you in a more direct and tangible manner. What, I would ask you, what did you know of the earth and of the heavenly bodies before you first studied geography, geology and astronomy? what of the Mineral Kingdom, before you studied mineralogy? what of the Vegetable Kingdom, of the laws of physics, of the composition of substances and the changes which they undergo, before you pursued the studies of botany, chemistry and physics? what of the laws of dependence which bind together the variable quantities, and are themselves subject to change; what of the changes in some variable quantity, altering continually the value of another quantity dependent upon it; what of the method of finding out, from the differential of an algebraic expression, the expression *itself*, before you

knew anything about calculus, of variations, differential and integral calculus? You must admit that your notions about those different branches of the sciences (in which you are, in some of them at least, no longer tyros, but proficient scholars) were, at no very remote period of time, very few, and these perhaps erroneous and therefore useless. Now, take away your intellectual culture, your natural, and more than ordinary talents, and the special studies you made in those matters under the direction and with the aid of zealous masters, and you will have pretty accurately the actual state and mental culture of the 9999/10000 portion of mankind. We may truly say that those men act hardly more intelligently than a piece of mechanism,—a watch, for instance, which once set in motion will perform its part without knowing the why and the wherefore; or, better still, a brute which is incapable of intellectual improvement or of direct observation. Their minds seem afflicted with a chronic disease, with a fatal paralysis which effectually prevents them from further advancement in scientific investigation, or even from inquiring into the commonest acts or phenomena of nature. Hardly noticing effects when they do occur, how could they trace them to their causes? Constantly inattentive to effects, profoundly ignorant of causes, they grope in intellectual darkness a thousand times thicker and more dismal than the physical one which covered Egypt in the time of Moses. Their dull and inactive brain furnishes just enough of vital force, of mental energy, to propel them onward in the discharge of the most ordinary and unintellectual drudgeries of servile, not to say brutish, occupations of life; to enable their senses to perform the few parts which habit induces or nature suggests. These incomplete men, children in the fulness of years—children throughout life—children destined, fatally, as it were, never to reach the full growth and characteristics of manhood—half developed men—seem to me to be buried deep in a kind of permanent somnolence which deprives them of full half the consciousness of their being, of their high dignity and power, and of the objects in nature by which they are, however, constantly surrounded. They are kings who know none of the attributes of regal power; who ignore the existence of most of their subjects, and still less the nature and uses of those subjects; and, consequently, they never require of them the performance of any service. Indeed, they never fully realize the fact of their kingly station on the earth, and the obedience and service which all the bodies that exist upon it—organic and inorganic—ought and are willing to render. But it is obvious that those dependent creatures—all of them deprived of intelligence and some of them even of life—must be asked to perform what Nature's God intended them for, or else they will ever remain in their inactive state, and thus prove useless to man.

Whence is this strange and lamentable state? Simply from the fact that most men do not make use of their senses and intellectual faculties, I will not say to the fullest extent, but scarcely to any degree at all. The whole of Nature is to them a grand enigma, a sealed book; the uses for which animals, plants and minerals were made, are, in general, so many riddles which the chosen few—scarce one in a thousand, attempt to solve—the one in ten thousand successfully resolves. It even not unfrequently happens that the most common things are the least studied and known.

However, we must not be too sweeping in our assertion, and be unjust towards those blind men; we will readily concede that most of them know that wheat is good to make

bread with; that rye yields bad whiskey; cooks pretty generally know that rhubarb makes excellent pies, and children very generally agree that they make "*famous eating*," (and I know many men who do not differ from children on this point). They know pretty well, too, that the potato is excellent for fattening men and. . . the grunting race! A sensitive lady will call the odor of the pink "nice"; that of the skunk-cabbage "horrid." The hunter delights in capturing the beaver, for he knows the value of its fur, but absolutely abominates the approach of that peculiarly scented animal which naturalists call *Mephitis Chinga*, but which vulgar people misname skunk. The song of the nightingale is a "joy forever"; the buzz of the mosquito is an eternal nuisance. How often have I not had to answer the following *very clever* questions: "Anyhow, what are the bed-bugs good for? and the snakes? and that other animal? and this weed?" etc., etc.! Well, all these, and possibly a few more things, do people generally *know*, but beyond that, it is the region "marshy and swampy," where no light of intellectual fire ever penetrates,—a true *lucus a non lucendo*.

But where is the remedy? The close *habit* of *observation*, and the *power* of *comparing*; behold young gentlemen, the two great masters in the study of Nature; behold the great, the inexhaustible mines of ever renewed pleasure and delights, and also the source of invaluable and abundant information. Let Nature be no longer a sealed book, an *arcánium* for such a large proportion of the rational creatures of God—the kings and lords of the inferior creations, both animate and inanimate. Let us roam freely and frequently over the three great kingdoms of created beings: the Animal, the Vegetable and Mineral kingdoms, let us carefully study all the objects with which we daily meet, and, with firm determination without pride, perfect confidence without rashness, let us ask of them the object of their existence and their uses, and let us study their habits. Let us try to rob them of their secrets, and turn them to man's advantage. Let us direct our investigations far and near. Such inquiries are not at all sacrilegious or impious; they are, on the contrary, perfectly conformable to the designs of Divine Providence, and recommended in several places of Holy Writ. Never rest satisfied with a scanty knowledge. In the natural sciences, as in philosophy, a little learning leads away from God; much knowledge draws near to God. In other words, much science makes man truly humble and religious; little learning renders him proud and impious. Nor should we disdain to stoop to the lowest forms of creation; for there is nothing mean or low in nature, and it is an incontestable truth that the most beautiful objects or beings frequently assume the smallest, and, apparently, the humblest forms. Those who would suppose that the most admirable and interesting objects in nature assume large and bulky shape, are quite mistaken. This error of theirs arises, no doubt, from either a deceptive view they take of form, or from the incomplete, and therefore unsatisfactory, apprehensions they have of the different parts constituting such beings. In a large animal, in a tall flower, in a big rock, they plainly and readily see all their various organs and constituent parts, their uses, and the relations of those parts to each other in the same *individual*—whether animal, plant or rock. And the whole *ensemble* renders such a bulky individual very evidently wonderful and striking. But a small insect, a diminutive flower, a little stone (it may be a real gem) is, to those mole-eyed men, quite uninteresting, be-

cause its structure is not so evident; its beauty may even be partly hidden, and therefore cannot, at least in the first or superficial inspection, be as pleasing to the eye that is not trained by culture and assisted by the intellect, as a huge mass where all the parts are apparent. Indeed, we may safely assert, supported as we are by the observations of acute physiologists, that the lower (*i. e.* smaller) beings in creation display, in general, more wonders, more beauties and even more perfections than the higher forms. Furthermore, we ventured to say—what might seem a paradox—that nature is never more complete, never more wonderful than when she *appears* least so, that is to say, in the smallest organized beings.

J. C. C.

Age of Pericles.

This was the time when the Greek Republics were in close rivalry one with another, and as a natural result all the pursuits of art and mechanics were practised with unceasing diligence in order to embellish the respective states. Intellectual development was the most striking characteristic of the age. It was the epoch of unsurpassed creative genius. Athens had then attained her greatest glory; and when we consider that she was the centre of the intellectual life of Greece—the home of art, literature and eloquence—queen of the Hellenic world—we cannot call this other than the brightest age of antiquity. Greece had then won for herself that reputation which, even to the present time, has ever placed her foremost among the nations while paganism cast its baneful shadow over the world.

Pericles, the greatest statesman of olden times, reigned supreme in power over the public affairs at Athens. He was a man of taste, of education and talent, and under his protection assembled all the cultivated intellects of Greece. He did not see fit to set himself above the laws of his country, like a tyrant, but preferred rather as a simple citizen to rule the people through his wisdom and eloquence, and above all by the nobleness of his character. No man ever spent his life more highmindedly and with less of selfishness in the service of his country; and it is this fact, together with his noble exertions in raising the people of Athens to intelligence and good taste, that has caused Pericles to be regarded as the ablest of Greek statesmen. It was he more than any other who gave to the Athenians that intense love of poetry, literature and art, which remained to them when their military greatness was a thing of the past, and which were of more service to mankind than all their feats of war on land and sea. Book-learning was not what he wished to give his people; under the circumstances of the time, this was impossible. He therefore endeavored to arouse all the faculties of their minds, the aspirations of their souls, by giving to their everyday life that activity which banishes all sloth and incites to glorious deeds. Under his rule, temples of religion were erected or embellished, the statues in them being executed as finely as sculptor's art could chisel them, grand, beautiful and calm as the idea which gave them birth. Pictures were painted depicting the glories of the nation, and placed in public, that the people might know of the heroic actions attributed to the gods and the great events in Athenian history. The most eminent artists were the bosom friends of him who held complete sway over the Republic. Phidias, the sculptor, than whom there has never been a greater unless we except Michael Angelo, finished the crowning touches of

art. The Parthenon and Odeon, although in ruins, stand, even to our day beautiful in their ruins, as monuments of his genius.

But the glory of his age rests not on art alone. Plays, written by poets whose genius was sublime, in which the great actions of the people's forefathers were told in majestic numbers, were performed at the expense of the state, in a large open building, before immense multitudes of the populace, not only giving to the audience great pleasure and creating in them a dislike for the coarse and bloody sports of other nations, but diverting their minds into deeper channels of thought, and preparing them to act wisely and patriotically in affairs of state.

Under Euripides, and the poets Æschylus and Sophocles, whose works were stamped with the seal of immortality, Greek literature reached its culminating height in the Attic drama. Aristophanes vented his humor in the New Comedy, while history was rendered glorious by Herodotus and Thucydides. Other illustrious names, as Cimon, son of Miltiades and rival to Pericles, Aristides, Pausanias and Lysander, go to make illustrious the age of Pericles. With such men and under such circumstances, how can we wonder at the glory of Athens? She was free in her institutions, and her independence prompted the people to great deeds. The protection of their country, greed of conquest, and love of fame acted as a common incentive to works of merit. But whilst we admire their energy and strength of intellect, we must deplore the moral condition of the people. They entered without restraint into every social vice. Their principle was, 'Greatness in public affairs and depravity in private.' To a philosopher, these terms seem incompatible; and it may be of some assistance to remember that after the age of Pericles, when Athens was so richly endowed with intellectual culture and all the advantages of refinement, she fell from her proud position to the lowest moral degradation.

B.

Latin Conversation.

Morhoff, who lived in the seventeenth century, relates in an exceedingly curious chapter of his *Polyhistor* a story of a boy four years old who in his time was exhibited before the king of France, and who if he had happened to be born in our day would have realized a handsome profit for his enterprising manager. At the age of two years this poor child had been caught by some philosophers and pedants and taught nothing but Latin. So accurately had he learned to speak that language that he was able to correct blunders made purposely by those who thronged to see him. When, for instance, he was asked: *Ubi ibis à prandio?* he immediately corrected the phrase: *Quo ibis?* Again, on another occasion when a visitor said "*Conscendere in equo?*" he interrupted him with "*Conscendere in equum.*"

It is related by Montaigne that his father, who was a somewhat eccentric personage, took it into his head that the ordinary methods of teaching Latin and Greek were wrong. He believed that the beating into them of all the difficult rules, exceptions, conjugations, declensions, genders, etc., on which all the years of childhood are spent, tends to break down the spirit of boys and render them unfit for active life. He determined then that his son should be well acquainted with the learned languages without all this hard work, and he hit upon this method of his acquiring a knowledge of them. Before the young Michael was

able to speak, he was placed under the charge of a German who was unable to speak a word of French but who was an able Latin scholar and an excellent conversationalist. With the German were two other attendants, less accomplished in Latin, but who were, under all circumstances, obliged to speak in that language, and no other, to the child. His mother, his nurse, and all domestics who came in contact with him, were taught a little Latin, enough to carry on the jargon of the nursery. The plan was successful, and at the age of six years Montaigne knew absolutely nothing of the French language nor of the *patois* of Perigord, where he was born. They were as little known to him as Choctaw; but he was able to speak as good Latin as his schoolmaster, and this, as he exultingly says, without having studied any of the rules of grammar, without any whippings or cryings. And not only this, but he relates that some of the greatest scholars of his age, under whom he had studied, had told him that in his boyhood he had so complete a mastery of the Latin language that they feared to speak to him.

At one time in France the attention of learned men seems to have been directed to the question of the best means of acquiring a ready power and fluency of speaking in Latin. One writer proposed that a city be set apart by the king which should be inhabited only by people who could speak the Latin language. Thither all students might flock to attain this much-desired accomplishment. Morhoff, in the chapter we have above mentioned, with great gravity defends the feasibility of the scheme, and says that the king of France might in the course of twenty years bring it into an efficient state.

These speculations of the learned Frenchmen proceeded on a wrong idea. They went upon the false assumption that the matter found in Latin literature was all for which in houses of education that literature is taught. But such is not the case, and it is evident from the fact that boys for many years are, for the most part, unable to make that serious study and exercise of the reason which can alone enable them completely to possess themselves of the results of the books they study. This serious study and exercise of the reason is something which is obtained when the mind becomes more developed than it can be in boyhood, and though it should undoubtedly be begun at school yet its perfection is to be attained when the student has grown older. The schoolboy must become conversant with the form of books rather than the matter, and it does not follow that the shortest road to the matter of the books is the best for them. The great work of studying the rules, of learning them by heart, their application of them to the various passages which occur in their reading, are the business of the boy at school, and these cannot be dispensed with though he were able to speak Latin fluently. It were a good thing were Latin conversation more practiced in this country than is now the case. We neglect it too much; but at the same time we ought not to forget that the object of it is entirely different from the study of grammar and philosophy, which are indispensable.

Then, we should remember that the science of language has widened its views and that the study of Latin simply as a language is beginning to lose ground. We are beginning to see that the study of literature is useful in as much as it develops character. By this study we see what is great and good in all who have preceded us; and from the works the age has left us we become able to think as they thought, to feel their aspirations and aim at their ideals.

Simply learning to converse in the Latin tongue will not effect this. It is only the result of a thorough study of the rudiments of the language.

The Lake School of Poetry.

The name Lake School or Lakists was given by the *Edinburgh Review* about the beginning of the present century to "a certain brotherhood of poets" who then were said to haunt the Lakes of Cumberland, the chief representatives of which were Wordsworth, Coleridge and Southey; but Wilson, Lamb and Lloyd were also included. They were erroneously considered to have formed a kind of poetic sect by adopting certain settled principles of style and composition; but it will appear that, as regards settled principles of style and composition, their writings leave no trace.

The name seems to have arisen from the fact that Wordsworth, Coleridge and Southey resided near the aforesaid lakes, and, having become acquainted as neighbors, remained on intimate terms of friendship during their lives.

The first production of this so-called school, the "Lyrical Ballads," by Wordsworth, and the "Ancient Mariner," by Coleridge, appeared in 1798, none of which met with favor, for the Lyrical Ballads were severely criticised, and branded as a compound of literary eccentricities. It was not till long after that the mind of the public was awakened to the genius of the man. Wordsworth, considered by not a few the greatest poet of the age in which he lived, was entirely devoted to the art of poetry. It was indeed the object of all his thoughts, studies and observations. It was his sole aim to bring back poetry from that flighty pitch which it had attained, and thereby to excite a new feeling by simplifying and making it subservient to truth and nature. It was mainly for this purpose that he composed the famous Lyrical Ballads, to some of which indeed merit is due on account of the depth of thought and truthfulness of description which they display. There is perhaps no other poet whose works have flowed from a mind enlarged by his own personal experience and retrospective views. He was never weary of viewing with delight the rural scenery of the wild country where he lived. He has drawn therefrom, by close communication with natural phenomena, together with the peculiar elements of his own character, the materials which make up his poems, which poems characterize him as a deep-thinking and philosophical poet. In the words of Thomas Moore, he is "one of the very few original poets that his age (fertile as it is in rhymers—*quales ego et Cluvienus*) has had the glory of producing." His principal works are the "Lyrical Ballads," two volumes of poems published in 1807, "The Excursion," "Yarrow Revisited," and "The Book of Sonnets."

"His words have passed
Into man's common thought and week-day phrase;
This is the poet, and his verse will last.
Such was our Shakspeare, and such doth seem
One who redeemed our later gloomier days."

The chief productions of Coleridge are the "Ancient Mariner" and "Christabel," both of which are universally acknowledged as unsurpassed in the language; but they are nothing more, however, than fragments, and only go to show what he was capable of producing. He was undoubtedly a man endowed with genius of the highest order, and would have raised himself far above his contem-

poraries had he been industrious and methodical. But his indolent disposition debarred him from exhibiting to the world that which by his fancy, imagination, and diction would have rendered him the greatest poet of his age.

The indomitable and assiduous Robert Southey has left behind him monuments of his genius and unwearied zeal. Although inferior to Wordsworth and Coleridge in true poetical genius, he however surpassed them in regard to a higher order of abilities. When a boy, he conceived the design of exhibiting to the world a new and grand form of mythology in verse; and accordingly produced his "Yhalla" and "Curse of Kehama," founded on legends of the Arabs and Hindoos, which show by their diction and imagery that their author was a man of brilliant imagination and literary skill. The true spirit of the poet is not to be found in his more elaborate poems, but in his minor pieces, especially his Ballads; here indeed may be found that originality and intuitive power of invention which go so far to make the poet. Coleridge says of him: "I know few men who so well deserve the character which an ancient attributes to Marcus Cato—namely, that he was likest virtue, in as much as he seemed to act aright not in obedience to any law or outward motive but by the necessity of a happy nature which could not act otherwise. As a writer he has uniformly made his talents subservient to the best interests of humanity, of public virtue and domestic piety; his cause has ever been the cause of religion and liberty, of national independence and of national illumination." The works of Southey, both in prose and verse, are extensive, and cover a wide range of subjects. They are, however, not generally read, nor do they seem to be much appreciated in this our day, which demands something of a more truthful cast. But there are some of his prose writings which will indeed be always considered classical, and ranked as such on the pages of English literature. R.

Moderation.

Moderation opposes a bar to violent desires and lawless passion. It exercises a double empire on the things of the soul and of the body, and governs our desires, our passions, and our virtues, at the same time that it directs our actions. Every step that the man of immoderate desires advances in the way of fortune only serves to remove him from the pure enjoyments of nature, and to place his desires one degree further from repose and satisfaction. Something, either unattainable in itself, or never to be attained, will always float before his imagination: he is ever about to realize his hopes of happiness, and never can come up to that measure of it which he incessantly pursues, and which he follows during the storms of night and the burning heat of day.

In the midst of this pursuit of phantoms, he stumbles on a greyish stone, which lies unregarded on his path;—it is his tomb. To endeavor to satisfy our desires by giving them all they ask for, is to act like the maniac who sought to extinguish a conflagration by heaping combustibles on its rising flames. There are ambitions less vast indeed than that unattainable glory which the warrior king whom success had infatuated, aspired after; but they are no less destructive of the happiness of man, because they engender the most fatal of all maladies—discontent.

It is a mistake to suppose that the same desires are not to be found in the mass of mankind. The stars of honored

orders, which sparkle on privileged breasts, agitate the lowly by day and disturb their repose by night. Humility, which is generally supposed to reside in the lower classes, is not always to be found there, and the populace aim at very high places in a degree capable of surprising a thoughtful spirit. To possess all that is distinguished by valor, talents, or fortune!—to inhabit a palace, to sit on a throne glittering with gold!—what satisfaction! If happiness be found here below, it must surely be in those gorgeous abodes where all earth's joys come at the nod of their possessor. Such are the poor man's dreams; and uncontrolled imagination points out to him these distant grandeur which like Claude's landscapes seem all sunshine. He learns to murmur at Providence, which has destined him to live in obscurity, and feels a strong disrelish for that peaceful and secure mediocrity, where he would find his happiness did he only deign to seek it.

Our immoderate desires close our eyes to the limpid springs that bubble through our own meadows. Because some are richer, more elevated, or more envied, it does not follow that they are happier. The contrary is often the case. If we compare the two extreme grades of the social scale; if we weigh in the same balance the humble joys of the poor man and the sumptuous revellings of the millionaire, we will find that God has been as bountiful to the one as to the other. There are compensations in this life for all; and to raise wistful and envious eyes on high places is consummate folly. The oak which proudly rises on the mountain's top is riven by the thunderbolt, while the humble plant vegetates in peace at the bottom of the valley. Happiness comes from within; it depends not on places or conditions; it is *everywhere*, or *nowhere*. The magnet turns not more invariably towards the north than the desires of all men to riches; and an immoderate desire for their possession is often attended with the saddest results. Human reason is a thin and light stuff, which the imagination easily tears in pieces: and whenever our hopes or fears extend beyond the limits of possibility, it is a veritable madness. Insidious and encroaching, the imagination watches its opportunity, and waves its fairy wand in the intervals of repose that necessarily follow labor. A more prosperous condition presents itself to the mind, and in the realms of thought our desires are gratified at finding a pasture so well adapted to their tastes. At first these desires are vague: but they subsequently assume form, and shape, and concentrate their force on one point. Insanity draws nigh. The imagination, which was at first merely imperious, becomes now despotic; our desires become realities; madness seizes on the brain. Our mental orgies, like opium, lull us indeed to sweet dreams, but they transfer us from the sleep of reason to the death of the intellect.

The extravagant desires of the humbler classes are sometimes seen bursting forth like livid lightning on the ruins of their reason. In the asylums of madness there are kings whose royal standard is a rag, and whose crown is composed of straw. Every man who desires more than he has is really in want, since he is more concerned for what he has not, than for what he has; and he is poor in proportion as this fictitious want is great.

The moderate man is a stranger to this restless solicitude. "He who desires only what suffices," says Horace, "beholds without anxiety the sea agitated by tempests." Horace was not the only one of the pagans who acknowledged the danger of immoderate desires. "When I speak of the furies," says Æschines to the people of Athens, "think not

that I mean those which dramatic poets exhibit on the stage with flaming torches in their hands and hissing serpents on their heads: no, no, there are other furies—and these are immoderate desires, which justly deserve the name.”

A.

Allegory.

An allegory is the figurative representation in which the signs signify something besides their literal or direct meaning. Such is the definition we find in our ordinary text-books. There is a difference between allegory and irony. This latter conveys a meaning directly contrary to the literal signification of the words, while in the allegory there is an agreement between the literal and the figurative sense, each of which is complete in itself. The allegory should be so constructed as to express its meaning clearly and strikingly; and the more clear and striking the meaning is, the better the allegory. All the fine arts have, to a certain degree, an allegorical character, because all the visible signs generally represent something higher—the ideal; but in the narrower sense of allegory, its object is to convey a meaning of a particular character by means of signs of an analogous import. The allegory moreover ought to represent an *ensemble* by which it is distinguished from the trope or metaphor or conventional system. The last differs from allegory also in this particular, that its character could not be understood if it had not previously been agreed upon. It is known as a symbol. The olive-branch is used to convey the idea of peace, yet if it had not been adopted as its sign it would be useless. So also the other symbols used by painters; as the temporal crown given to all saints of royal blood; the *stigmata*, or impression of the nails in the hands given to St. Francis Assisi and St. Catherine; the book of rules to distinguish the founders of a religious house; the keys symbolical of the power of St. Peter; the sword placed in the hand of St. Paul, typical of his death; the banner carried by our Lord, to denote His triumph in the Resurrection; and many others.

From what we have said it is evident that the allegory can take place in rhetoric, poetry, sculpture, painting and pantomime, but never in music or architecture, because these two arts are not capable of conveying the double meaning required by allegory in their representations. In poetry we have many and beautiful instances of its use. In English poetry we know of no more beautiful use of it than in the verses of Prior, almost too well known to quote:—

“Did I but purpose to embark with thee
On the smooth surface of a summer’s sea,
While gentle zephyrs play with prospering gales,
And fortune’s favor fills the swelling sails,
But would forsake the ship and make the shore,
When the winds whistle and the tempests roar.”

But it is useless to cite examples. They may be found in the works of all poets from the time when the blind Homer chanted his immortal verse down to our own day.

Of allegory in painting and sculpture we have many and beautiful examples. Peace is often represented by two turtle-doves sitting on their nest in a helmet or piece of ordnance. Guido in his representation of Fortune has given us an excellent example of it, and painters and sculptors have all, at times in their lives essayed their hands in representing to us some truth under its form. There has scarcely lived an artist who has not given us an allegorical

representation of some idea or truth which he wished to bring more forcibly to the minds of men.

In rhetoric, allegory was much used by the ancients because of its fitness to express an elevated state of feelings, and at the same time to give the charm of novelty to ideas at once common and important. Addison remarks: “Allegories, when well chosen, are like so many tracts of light in a discourse, that make everything about them clear and beautiful.” However, in painting and sculpture the ancients by no means made so much use of allegory as do the modern artists, because of their greater facility of expressing ideas by means of the images of their gods, who all more or less represented single ideas. Moderns, more especially non-Catholics, have no such copious stores of illustration, and are thus forced to express single ideas by means of allegory. What may be another reason for the prevalence of the use of allegory in modern times may be found in the fact that it is always more cultivated in the period of the decline of the arts, when the want of great and pure and simple conceptions of the beautiful is supplied by studied and ingenious inventions, as well as in the circumstance that the ancients were more exclusively conversant with simple ideas than the moderns, among whom the relations of society are much more complicated, and every branch of science, art and social life more fully developed.

Concentrated Effort.

The practice of one virtue, though it be of the highest order, does not tend towards the formation of a perfect character, and in the exercise of one faculty only, in its strongest attribute, a man cannot accomplish great results. In bending the mind to any mighty effort, all its powers must be called into requisition; not the imagination alone, or the man will be a dreamer; not the mechanical thought only, born of research, or he will be a plodder; but will, imagination, all the powers that constitute the mind, must be concentrated upon the object in contemplation.

Great things are seldom done by individual effort; single-handed, a man was never known to vanquish opposing armies; and though some have the fame in moral revolutions of contending alone with the powers that opposed them, yet they were assisted with hearts as brave as their own, who nevertheless deemed it most prudent to work in secret, and aid the leading spirit by private counsel, as daring as his endeavors. Concentrated effort is indispensable to the advancement of those schemes that have filled the world with astonishment. Look at our railroads—triumph of man’s invention. You gaze one day from an elevation over a vast extent of grass land. A few hills, a few sparkling rivers intervene; yet as far as the eye can reach the smooth or rolling fields, bounded by the blue heavens, fill your sight. Another day, and there stands upon a small hillock a band of strong men—men of sinewy frames, firm muscles and enduring nerve. They say but little, the shovel and the pick speak for them, the firm hills divide at their approach as the turbid waves of the Red Sea opened for the hosts of Israel. Silently and steadily the banded men move onward, and by the *sesame* of labor, concentrated labor, cleave the granite beds that ages have cemented, and cut a path out of the solid rock. A little time, and the gleaming tracks of iron girdle the long vista, and still away in the distance the men toil on, till miles on miles are encompassed, and the iron horse triumphantly

flies on the wings of steam to other lands. One man with the strength of Hercules, the wisdom of Solomon, the intellect of all the Cæsars, would have been ages accomplishing the task; yet what one man, every way superior to his fellows could not possibly perform, one hundred men of less ordinary powers can do with the utmost ease.

So of our towns that spring up as it were in the night. Forests are levelled, uncouth rocks shaped into comely enclosures for the pasture of rich land; cornfields glitter in the sunshine, gardens bloom on the slopes, dwelling houses multiply, and ere long a city crowns the site; all is done by concentrated effort, labor multiplied, yet made less by numbers.

A great moral evil is felt in a community. Unjust rulers lay the burden of heavy taxes upon the people. Singly, individuals lament, and feebly cry, "Crush the tyrant." But the tyrant is yet secure.—Presently groups begin to gather in the streets, at the corners, in public assemblies. They may be silent, but it is the silence of concentrated determination. One pulse beats in the swaying crowd, one motion thrills all hearts; they think together, feel together, move together, till suddenly there rises a united shout like hoarse thunder, "Crush the tyrant!" and ere another burden falls upon the bowed shoulders of the people, the tyrant is crushed, and the cry of "No unjust taxation" fills the air.

Let us remember, then, concentrated effort will accomplish the mightiest results.

Art, Music and Literature.

—The Boston Public Library has now reached 235,000 volumes, besides 63,500 in its seven suburban branches.

—Gilmore has been playing an overture and polka by Suppé, new to this country, with the remarkable title of "Ten Daughters and No Husband."

—The municipality of Baireuth, will take the risk of another series of the "Nibelungen" in 1877, besides paying this year's deficiency, about \$15,000.

—The remains of Bellini, the composer, who died at Puteaux, near Paris, in 1835, have been exhumed and conveyed to Catania, Sicily, Bellini's birth-place.

—The death is announced of Giucci, a well-known Roman poet and author, among whose more serious works were essays on the various knightly and religious orders, a life of Pius VII, etc.

—Herr Ernst Lubeck, a celebrated pianist of 15 years ago, has just died in a lunatic asylum after a painful period of mental aberration extending over five years. Herr Lubeck was a native of Holland.

—There died in Paris, on the 2d inst, Baron Henri de Silberton, aged 77. He was better known to the world as Maximo, the famous clown of the Champs Elysees. He had sunk for 20 years his noble name and title in the jester's motley.

—Mr. Ruskin, who is now in Venice hard at work, has been treated by the directors of the Academy with unusual courtesy. Large pictures were taken down from the walls and placed in a room where he could examine or sketch from them at leisure.

—Martin Farquhar Tupper arrived in New York lately, and was immediately pounced upon by a number of expert interviewers. One of them asked him what he thought of Walt Whitman. "Plagiarist," bitterly responded the great moralist and philosopher.

—The monument of Karl Wilhelm, the composer of the "Wacht am Rhein," was unveiled at Schmalkalden, Germany, on September 2d, the day of the Sedan-fest. The name of Schneckenburger, the author of the words of the song, is also mentioned on the monument.

—The Society of Jesus edits six of the most able reviews extant: In Italy, *La Civiltà Cattolica*; in France, *Le Etudes Religieuses*; in Belgium, *Collection de Precis Historiques*; in England, *The Month*; in Germany, *Stimmen aus Maria Laach*; in Holland, *Studien op Godstienstig undetenschappelyh en letterkundig gebied*.

—Plays which are esteemed in this country indelicate find plenty of fashionable patronage in England. Thus the Marquis of Lorne and the Princess Louisa went recently to see at the Criterion Theatre "The Great Divorce Case," which has been condemned as unclean by all the critics who have witnessed it in New York.

—Several members of the Thomas Orchestra, Messrs. Eller, Arnold, H. Kayser, Reuter, Schmitz, Rheineccius, and Uthof, have formed themselves into an association called the Mozart Club, and will give concerts of chamber music during the coming winter. They number among them some of the best soloists in the orchestra.

—The *Neue Zeitschrift für Musik* states that some French composers intend trying conclusions with Wagner upon his own ground. M. Ernest Reyer is engaged upon a *Sigurt*, the subject of which is similar to that of the third part of the *Ring des Nibelungen*; and M. Louis Gallet has written a libretto, *Tristan*, which M. Joncieres will set to music, with the view of surpassing Wagner's *Tristan und Isolde*.

—The fine mosaics of the vault at San Giovanni in Laterans Rome, the works of Jacopo da Turrita and Pietro Gavallini, have been removed without injury. Fears and even remonstrances had been expressed by the Municipality of Rome and several archæologists relative to the step; but the Pope, who has full charge over the basilica, felt impelled to authorize the removal of the precious mosaics, in order to give place to a new construction; and their preservation apparently is in no way menaced. That portion of the edifice behind the high altar which is bound to be demolished dates back to the year 1100.

—Literary Paris has been gently electrified by the conversion to the Catholic faith of the celebrated sensational novelist, Paul Feval, the most prolific of French romancers after the elder Dumas, who began his career thirty years ago with the "Mysteries of London;" who has been known to keep four different serial stories going at once in four different newspapers, and who published seventy-eight volumes in the two years from 1856 to 1858. Paul's letter announcing his profession of faith appeared on the 26th of August. It was addressed to the Rev. Father Superior of the Chaplains of Montmare on the occasion of a pilgrimage performed by the parishioners of St. Ferdinand to the new chapel of the Sacred Heart.

Books and Periodicals.

—The *Cæcilia* for October contains addresses delivered at the late Convention of the St. Cæcilia Society in Baltimore by Rev. P. Anwander, C. SS. R.; Father Keane, of Washington; Rev. P. Mayer, O. C. C., Niagara Falls; also the conclusion of an article on "Church Music and the Liturgy." The music is the first four of a series of Vesper Hymns for the liturgical year, composed by Prof. J. Singenberger, and dedicated to Most Rev. Archbishop Bayley.

—The *Catholic Record*, for October, is a very interesting number. Among the contributors are Miss Starr who gives us a very readable and interesting account of the grand old Monte Cassino. The other articles are instructive and interesting. The contents of the *Record* are: I, Monte Cassino; II, Fernando Columbus; III, The Poisoned Chalice—A Legend of St. Louis Bertrand, Apostle of Panama; VI, By a Leap; V, To Aubrey de Vere; VI, The Religion of Rome at the Christian Era; VII, Padre Stanislas Mattei; VIII, The Erl King's Kiss—A Thuringian Legend; IX, Self-estimates; X, Cood-by; XI, Editorial Notes; XII, New Publications—The Persecutions of Annam, a History of Christianity in Cochinchina and Tonquin; The Discipline of Drink; A Popular History of the Catholic Church in the United States; The Comprehensive Series of Geographies; The Franciscan Missions among the Colliers and Ironworkers of Monmouthshire; A Short Latin Grammar.

Notre Dame Scholastic.

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The Lectures.

The lecture course which was opened on Tuesday evening last by the excellent lecture of Prof. Howard does not belong to the regular course at Notre Dame, but has been established independent of it altogether. The object of having these lectures is well known to all, and that they will be successful in awaking a greater interest in literature and science is quite evident. A lecture on any subject, treated in a popular way and not after the manner of a teacher, must necessarily create more attention and interest from the auditors; and it was to create this feeling that this independent course has been inaugurated. It is free to all to attend or not, as they choose, but we feel that there will be but few who will not avail themselves of the opportunity afforded them of attending. More especially do we expect to see the hall crowded when the lectures are given on those branches of knowledge which, like the Natural and Physical Sciences, can be taught successfully only when illustrated by experiments. In these cases, what is often dry and uninteresting becomes, when properly taught, entertaining in the extreme. Indeed we know of nothing more interesting, and at the same time more profitable, than a lecture on some of these branches of science profusely illustrated by experiments.

We think the authorities in inaugurating these lectures have supplied a want long felt, and we are sure all the students, particularly those who do not expect to make a course of studies in the Scientific Department, or who may not have time to study these interesting branches of knowledge, will avail themselves of the opportunity now proffered them of acquiring a general knowledge of the various sciences on which lectures will be delivered. We have said that they may acquire a *general* knowledge of these subjects—and here again, we maintain, is the advantage of attending well-conducted lectures, that in a short time a person can acquire a general and very satisfactory knowledge of a science which would otherwise require long and patient study. This is especially true in the Physical Sciences. Let, for instance, a person attend one or two lectures on Light—Electricity—Magnetism,—in which the various laws and phenomena are illustrated by experiments, and we can vouch that he will afterwards have a clearer idea of these forces than if he had been poring over some treatise on these subjects for weeks. When the series of lectures begins, we hope to see Science Hall filled, for we are certain from our knowledge of the lecturers that they will spare no pains to make them entertaining and instructive.

The lectures on literary topics, though they will not carry with them the novelty that graces a Scientific lecture, because of the experiments, will nevertheless be interesting and agreeable, and will do much towards making the long winter days pass by with less of the tedium which usually marks them.

The Use and Abuse of the Press.

Since the invention of printing, such vast influences have been exerted on the respective sides of right and wrong that to declare whether the Press has been a curse or a benefit would require much study on the part of anyone. The Press is the great teacher of the age, but the lessons inculcated by it are not always wholesome; on the contrary, they are often pregnant with that deadly poison which does great moral injury. Since its invention it has undoubtedly been productive of inestimable good in the diffusion of knowledge, in the propagation of the good and beautiful, by which the moral condition of mankind has been greatly ameliorated. Man has a natural avidity for knowledge, and through the instrumentality of the Press in satisfying man's desires, knowledge has become to some extent universal and must necessarily continue so. A knowledge of the sciences which prior to the era of the Press could only be acquired in an imperfect manner, is to-day as much the property of the man just learning to read as the man of letters.

The Press was the signal for the development of many of the sciences. The Press in a religious sense has, by presenting to man the beauties of virtue and the turpitude of crime, tended towards his happiness and self-purification. It has presented him the researches of wise and virtuous philosophers on the great Christian truths, which before could be alone heard from the lips of the Christian preacher, and which therefore he had but an imperfect acquaintance with. Through the Press all the great theories of science have been published to the world, and all men have been enabled to express their views on them; thus many brilliant ideas have been unfolded to the world which had otherwise lain in obscurity, but which now almost set the scientific world in commotion. "A newspaper as an adviser does not require to be sought, it comes to you without distracting your private affairs."

But in our day the Press becomes too often the tool of evil, and in such a character nothing can be productive of more baneful effects; in as much as the same idea reaches many at the same time, the corrupt Press renders a no feeble assistance to the undermining of the very foundations of social society; it aids in the work of the devil, and deals out the unseen poison with a far more lavish hand than we are aware of. The then resultant effects cannot be counteracted unless with the greatest difficulty.

It cannot be denied but that Infidelity, through the Press, has effected and still does effect results which we all deplore. The abuse of the Press is to-day widespread, and the evils resulting from this abuse are very great. Therefore the prohibition of the publication and distribution of obscene matter is a laudable enterprise, and one in which we are happy to see so many taking an active interest. Such literature has been productive of untold evils, therefore the good effects flowing from its prohibition will be proportionately greater. Let us earnestly hope that in future the work of reform will be exerted more strenuously on this portion of the Press, and that the noble work

achieved by the Press at large may become greater and make it of a more ennobling character. "Of such a powerful instrument of good or evil we should be all anxious to extend the beneficent and check the baneful influence."

Bad Books and Bad Company.

It is an indubitable fact that like generally begets like, and hence the necessity, for young people particularly, to avoid the companionship of such as are in any way addicted to levity or vice; hence also the necessity of choosing virtuous companions in the daily walks of life, in order that their example may serve as a light to guide inexperienced footsteps over the beginning of the thorny road of life. Our young friends cannot be too particular in their choice of companions, for a slight mistake in this important, though lightly considered affair, may be productive of much woe and misery in this life, and of eternal ruin hereafter. When we speak of *companions*, we do not wish to be understood as speaking only of such persons as one meets with at present in society or in daily intercourse, but also of those who have gone before but who yet remain in their works. The remark once made by a statesman that if he "had the making of a nation's ballads he cared not who made its laws" was not without significance; and those who are particular in excluding from their companionship or *coterie* all but those whose unblemished character gives them a ready passport and recommendation thereto, but yet who admit books and papers of any and every kind, without let or scrutiny, show a great want of judgment and common sense. For the authors of books, papers, etc., are embodied in their works; and though the characteristics that were so palpably objectionable in the persons and manners of the authors themselves may not at once show in their productions, yet the cloven-foot is there, hid away beneath the tissue of fanciful drapery that meets the eye at first sight. So that one must have advanced somewhat, and become what the French term *blasé*, ere he is fully aware of danger, and not before curiosity has perhaps gained hold of the mind and warped the judgment. Curiosity! what will it not do to satiate itself! what dangers will it not encounter to satisfy its morbid cravings! And as one false step naturally leads to another, familiarity gradually changes horror into toleration, and toleration soon begets like.

So, to ensure safety, the only way is to be beforehand with danger, stop it at the very threshold, and carefully guard every avenue of ingress. When the devil cannot obtain a ready entrance himself into a stronghold, he often makes use of the expedient of throwing one of his little imps through the window to open the door for him, and these imps he finds at command in the productions of evil-minded authors. As an instance, it may be stated without fear of exaggeration that the charming but infamous works of the licentious Voltaire have been a perpetual curse to the land of his birth, entailing innumerable evils upon it—diffusing their subtle poison through the veins of the public mind, until they have corrupted youth, sapped the foundations of religion and morality, and have gradually drawn off their victims from all communication with the Fountain of Life. So likewise with many of the poets: tainted more or less on the score of morality, they leave impressions that may not at first be noticed, but

which in time rust and canker into the very soul, ending often in a moral leprosy. So also with many of the numberless productions that teem every day from the press in the shape of Godless newspapers, novels, and romances; the authors, themselves devoid of religion, of morality, of every sense of right or duty, so engraft their spirit upon the minds of their readers as to make them in time as corrupt as themselves.

How many fathers and mothers there are who would not for the world have their children copy the traits or lead the life of the author of one or other of the books which they allow their children to read, and yet is it not reasonable to suppose that the effect will follow the cause?—that if children are allowed to read books from the pen of a sot or a libertine they will themselves become sots or libertines?—that if they read infidel books they will become tainted with infidelity? Innumerable instances might be cited to prove that it is generally so, if common sense did not assure us of the fact at the very first glance.

When a person of judgment looks over a bookshelf in most of our book-stores and circulating libraries he cannot but feel pained at the immense amount of poison dealt out to our young people from it; it is, in fact, much the same as a shelf in a drugstore; for one good book that it contains there are perhaps ten full of the most deadly poison to the minds of youth. Well, you say, what can be done to remedy the evil,—it is general, and individual efforts will prove ineffectual to stop it. But, we answer, you *must* stop it, and at any cost. If your children will read, and must read, then give them sound and healthy reading, of which there is an abundance to be had. As you give them healthy food for their bodies and consider it your duty to keep poisons out of their reach, so do also with regard to their mental food. There should be first and second courses and dessert in your library as well as on your table; and as you would not for a moment think of allowing an insidious poison among the viands on your table, so also should you with even greater care see that none such is permitted to enter among the mental food in your library. To do so it is not necessary to remove all entertaining works, or to stock your shelves with those of an ascetic nature, for this would be a distasteful extreme. No: there is abundance of wholesome and entertaining reading to be had, notwithstanding the very poor encouragement given those who cater to the public taste in such matters, as a glance at the catalogues or a visit to the establishments of our publishers will assure you; and although it is a lamentable fact that as yet we have not a popular Catholic History of many of the principal countries—France and Germany, for instance—in the English language, yet there is no end of entertaining and instructive matter in the way of history, biography, books of travel, poetry, romances with a good moral and religious bias, and fully as interesting when once acquainted with as any that are injurious in their tendency. If we go no further than the shelves of the circulating library here we will see what a little care will do in selecting works; look at the long and varied list of those issued by the many Catholic publishing houses, as well as a number of non-Catholic ones. No: if bad books are allowed in our family or public libraries there is really no excuse for it, and they should be destroyed at once to prevent the moral pestilence they will eventually create. Replace at once all such pernicious influences by those that will prove beneficial; apply gentle but effective remedies to the disease already engendered,

and trust to time and grace and cheerful endeavor to effect a radical cure.

When a youth enters college after some years of companionship with books of an evil tendency the effects produced upon his mind are plainly to be seen; his character when compared with that of those around him appears in a very unenviable light, and we believe the expulsions from college might in many instances be traced to this cause of unnumbered evils.

Personal.

—Homer C. Boardman (Commercial), of '69, is dwelling at Lyons, Iowa.

—David Fitzgerald, (Commercial), of '68, is prospering at Kildare, Wis.

—Rev. Father O'Flannigan, of South Chicago, came over on St. Edward's Day.

—Sturgis R. Anson, (Commercial), of '68, is doing business at Marshalltown, Iowa.

—Mrs. Judge Farren and Mrs. Geo. Rettig, of Peru, Ind., were at Notre Dame on the 18th.

—Messrs. R. Rheinboldt, G. Reif, G. Zehler and C. Meyer, of Cincinnati, spent a short while with us this last week.

—Mr. Wm J. Knight and lady, and Mr. — Donnelly and lady, of Dubuque, Iowa, were at the Thespian Entertainment and remained at Notre Dame on a few days' visit.

—Our esteemed friend, Mr. Robert Wilson, of Trenton, New Jersey, has been spending a few days at Notre Dame. Mr. Wilson's first visit here was a number of years ago, and it has given him pleasure to note the many improvements that have been made here since then.

Local Items.

—The lecture course has commenced.

—The bars, etc., on the Campus are well patronized.

—The prefects' race did not take place this year. . Why not?

—The readers in the Junior Refectory are engaged on "Excelsior."

—A Junior mournfully asks us "how about that bread and 'lasses?"

—All the stained-glass windows will soon be put up in the new church.

—Football still remains supreme in the way of sports among the Juniors.

—The first number of the "Philomathean Standard" will appear shortly.

—Quite a number of persons have laid away nuts, hickory and walnut, for the winter.

—Racing is very uncertain—as uncertain as baseball. So we thought last Wednesday.

—There was a grand time among the Juniors last Wednesday, when the races, etc., took place.

—The SCHOLASTIC ALMANAC will be out on time—to the great delight, as we believe, of all the old students.

—The races, etc., which take place generally on St. Edward's Day were held on Wednesday, to the gratification of the Juniors.

—B. de Sales says there is very little game in the neighborhood. At least after a long day's tramp last Wednesday he found none.

—The Thespians tender their thanks to Prof. Edwards Bro. Simon, and Bro. Wilfred for favors shown at their Entertainment on the 12th.

—To-morrow week, Sunday the 29th, will be the second anniversary of the death of Rev. Father Lemonnier, fourth President of the University of Notre Dame.

—The Curator of the Museum gratefully acknowledges

the receipt of a box of very fine shells and corals from some kind friends in the East. Some of them are very beautiful.

—Br. Peter having returned from Lafayette, where he assisted in founding the Orphan Asylum, may now be expected to contribute some astronomical notes to the SCHOLASTIC.

—The Juniors were to have had the "boss" game of football on St. Edward's day, two barrels of apples having been presented them by Bro. Edward, but, owing to the rain it had to be postponed.

—Our early riser shows a laudable disposition in being up on time, but still, when he insists on waking everybody an hour before time, he is not liable to have many blessings showered on his head.

—Mrs. George Rhodius has made another donation of twenty-five dollars to the Circulating Library. We are pleased to see the interest taken in this work by its friends and trust that it will ever remain unabated.

—We sent down town for a rooster-cut with which to make some display over the election of Judge Lyons, but as we received one of the weeping kind we couldn't use it. We wanted one of the old crowing rooster kind.

—The *South Bend Herald* says:—"The best scratching however, was in favor of our mutual friend, J. A. Lyons, who, although the staunchest republican in Clay township, was elected justice of the peace by an overwhelming majority. We congratulate J. A. and trust that like Andy Johnson, this is only the first step to his political advancement, even to the presidency."

—The second, third and fourth regular meetings of the St. Stanislaus Philopatrian Society were held Sept. 27th, Oct. 4th and 12th respectively. At these meetings the following delivered declamations: W. L. Taulby, J. Fox, J. English, R. Keenan, W. J. Connelly, G. H. Donnelly, F. Phelan, F. Pleins, C. Roos, A. B. Congor, E. B. Moran, J. Ingwerson, and W. M. Nicholas.

—Anyone wishing to procure fine cabinet specimens of minerals, shells, birds, etc., we recommend to patronize Prof. A. E. Foote, whose advertisement appears in another column. He has the largest collection of Natural History in the country and sells his specimens, many of which are very rare and of great beauty, at an extremely low price. He has a large collection of magnificent amethysts, agates, quartz-crystals, shells, etc.

—The 3d and 4th regular meetings of the St. Cecilia Philomathean Association were held respectively Sept. 30 and Oct. 7th. Essays were read by Messrs. Widdecombe, Burger and Crawford. Declamations were delivered by Messrs. Kauffman, Ohlman, Clarke, Hagerty, D. Ryan, Sugg, Frazee, Lindberg, Meyer, Golsen, Phelan, Cavanaugh, McGrath, Carroll, Knight, Sampson, T. Nelson, Healy, C. Hagan, C. Larkin, Mosal, Orsinger, and Hayes.

—The "St. Cecilia Philomathean Standard" is a semi-monthly manuscript journal edited by a select number of the St. Cecilia Society. The officers elected at the 1st regular meeting, held Oct. 12th, are as follows: Rev. P. J. Colovin, C. S. C., Director; Rev. F. C. Bigelow, C. S. C. Hon. Director and Critic; Prof. J. A. Lyons, A. M., President; A. Burger, Vice-President; M. Kauffman, Secretary; W. Widdecombe, Cor. Secretary; W. Stiehon and J. Hagerty, Censors.

—The field-sports postponed from St. Edward's Day to the 18th inst. resulted as follows in the Minim Dep't: First prize in throwing baseball was won by P. Nelson of Chicago; second, by G. Lambin of Chicago. First prize for sack-race, A. Sehnert of Chicago; second, E. Carqueville of Chicago. The prize for wheelbarrow-race, Wm. McDevitt, of St. Louis. Three-legged race, Presley Heron and P. Nelson of Chicago; foot-race, J. Ienderriden; foot-race, blind-folded, John Scanlon; foot-ball, John Seeger.

—The members of the Academia will have a business-meeting, i. e., an oyster supper, about the first of November, to which all who write for the SCHOLASTIC will be invited. The Academia admits to its membership only the regular contributors to this paper. The officers for the current year are: Director (*ex-officio*), Rev. F. C. Bigelow; President, Wm. T. Ball, of Chicago; Vice-President, Wm. P. Breen, of Fort Wayne, Ind.; Secretary, John G. Ewing,

of Lancaster, Ohio; and Treasurer, Carl Otto, of Havana, Ill.

—At the first regular meeting of the Archconfraternity of the Blessed Virgin Mary, which was held on Sunday, Oct. 15th, the semi-annual election of officers resulted as follows: Very Rev. A. Granger, C. S. C., Director; N. J. Mooney, President; J. G. Ewing, Vice-President; P. J. Cooney, Secretary; T. H. Quinn, Treasurer. It is the earnest desire of the Rev. Director that all the Catholic students of the Senior Department become members of this association, which has for its object the propagation of the faith and the practice of devotion to the Blessed Virgin Mary.

—The field-sports which are annually held at Notre Dame on St. Edward's Day were postponed until Wednesday last on account of the weather. In the Seniors, Wm. T. Ball, of Chicago, won the first foot race; P. J. Cooney, of Cleveland, Ohio, the second; and W. McGorrisk, of Des Moines, Iowa, the third. The three-legged race was won by W. Ball, of Chicago, and H. H. Leonard, of Davenport, Iowa. R. Calkins, of Toledo, O., won the blindfold race, in which there were many competitors. In jumping, Logan D. Murphy, of Pickneyville, Ill., took the first prize, and John Lambin, of Chicago, the second. The best throw of a baseball was won by E. Sugg, of Chicago, Ill.

—The usual field-sports in the Junior Department on Oct. 13th, St. Edward's Day, were postponed on account of rain until the 18th. The 1st foot-race was won by J. English, Columbus, Ohio; 2d prize was won by R. Keenan, Lindsey, Ontario. The 2d foot-race was won by R. Mayer, Cleveland, O.; 2d prize won by W. J. Davis, Massillon, Ohio. The 3d foot-race was won by F. McGrath, Chicago, Ill.; 2d prize won by E. J. Pennington, New Orleans. The 1st sack-race was won by C. Orsinger, LaSalle, Ill.; 2d prize won by W. Shehon, St. Louis, Mo. The 2d sack-race was won by C. Peltier, Detroit, Mich.; 2d prize won by J. White, New Haven, Indiana. The three-legged race was won by J. Felan, Dubuque, Iowa, and Fred Cole, Chicago, Ill.; 2d prize won by W. Taulby, of St. Louis, Mo., and C. Roos, Kalamazoo, Mich. The prize for throwing baseball was won by G. Streit, Sterling, Ill.; N. VanNamee, J. Felan and W. Ohlman also made good throws. The last prize was free to all, and was ably contested for between Masters English, Shehon, Keenan, and Ohlman; Master English won, it being the 2d foot-race won by him during the afternoon.

—On the evening of Thursday, the 19th, Rev. Fr. Zahm opened his course of scientific lectures by a discourse entitled "Light." The lecturer having spoken of the course of last year, of the attention then manifested by the students in the different subjects, and stated that during the past summer much time and money had been expended to make the lectures a success, at least in the experimental portion of them he expressed the wish of himself and also of the College authorities that all the students would attend these lectures, as a knowledge of the subjects therein treated, is now-a-days considered indispensable to an educated man. In treating the subject of his lecture, the Rev. gentleman first spoke and explained the corpuscular and wave theory, the two most common theories in vogue concerning that undefinable idea we have that we call Light. Then he explained and showed the different laws of reflection, refraction and transmission of light. Also did he show the decomposition of Light, giving the primary colors, and demonstrating the fact that white light is compound. He then exhibited the recomposition of light by means of the different complementary colors. Having explained and shown the laws of Light, the lecturer gave us many fine experiments with it, showing what is called the Light Fountain, the effect of passing the electric light from a Ruhmkorff-coil through a vacuum formed in what are called Geisler tubes, and concluding with experiments and views with his fine new stereopticon, combined with a photo-electric microscope.

—The lecture of Prof. T. E. Howard on Tuesday evening was an excellent affair. He began by saying that this being the Centennial year, when everything smacks of the olden time, he proposed to open this course of literary and scientific lectures by taking a glance at our national history and at the present condition of the nation, to see what we

have been doing for these hundred years and what we have in consequence become. He dwelt at first upon the peculiar advantages which we enjoy in being totally separated from the effects, peoples and systems of the Old World. Not only is this a new land, but we have also a new people—we are the descendants of the most enterprising of the rich-blooded peasants of Europe—and have cast aside the trappings of aristocracy and royalty as so much old clothes and gaudy trinkets. Ours is the first republic of the world, free from the dark and chilling shadow of an old nobility. The stability of our Government was next discussed. It has been now tested for one hundred years by adversity and by prosperity, by foreign and domestic war, and by long-continued peace, and to-day it is stronger, more consistent in its several features, more free and more promising of a great future, than ever before. The dangers threatening the continuance of the Republic were reduced to three sources: the want of religious and moral training in the young, which is the primary and chief source; from this comes looseness in our notions of social relations and corruption in politics. It was believed that American good sense would finally correct these evils, as soon as they were fully perceived by the people. Providence had done so much for our people, we are so evidently the last great nation that can be established upon the earth, there being no place for any other, that it seems utterly impossible to conclude that we shall be suffered to fail in the grand mission of political regeneration, for which we were evidently destined by Heaven itself. The lecturer concluded with an exhortation to young men to do their part to correct the evils of the time, that the promise of the present might be fulfilled.

—During the past week the following books were purchased for the Lemonnier Circulating Library: Maria Edgeworth's Works, 10 vols., namely: Moral Tales, Popular Tales; Belinda; Castle Rackrent and Irish Bulls; Fashionable Life, 2 vols.; Patronage, 2 vols.; Harrington, Helen; "Four Tales of Flemish Life," Hendrick Conscience; "The Mexican War and its Warriors," Frost; "Elements of Philosophy," Hill; Hughes and Breckenridge Controversy; Cardinal Manning's Temporal Mission of the Holy Ghost; "Little Men," L. M. Alcott; Grammaticæ Græcæ Poeticæ, Libri Tres, Ex Prosodia et Dialectis Græcis olim a P. Philippo Labbé, S. J., editis maximam partem confecti. Parisiis, 1714; "Catholic World," Vol. 23; "National Catholic Quarterly Review," Vol. 1; Sermons by the Paulists during the Year 1866; "The Martyrs," Chateaubriand; "Charlevoix's History of Canada," Translated by John Gilmary Shea, 7 vols.; Lippincott's Pronouncing Gazetteer of the World; "Getting on in the World, or Hints on Success in Life," by William Matthews, LL. D. The Association returns thanks for the following donations: From Rev. Father Frère: "Lectures on Modern History and Biography," Robertson; Malone's Church History of Ireland; Marsh's Lectures on the English Language; Catholic Christian, Challoner; Roberts' Rules of Order; Modern British Essayists, Sydney Smith and Allison, 2 vols. From Mr. W. J. Onahan, LL. D., of Chicago: fifty numbers of the *London and Edinburgh Reviews*. From Mr. Geo. J. Gross: "The Pilot," by Fennimore Cooper. From Rev. Father Colovin: "The Schools of Indiana," Jas. Smart; Legal Recreations; The Curiosities and Law of Wills, John Proffat. From Charles Evans, Esq., of Indianapolis: Catalogues of Indianapolis' Public Library. From Charles Scholl, Clerk of Supreme Court, Catalogues of the Indiana Law Library; Prof. Emerich of High School, Indianapolis; Report of the Board of Education for 1875-76. From Master Frank Ewing: "Memoirs of a Guardian Angel," M. L'Abbé G. Chardon; Groffutt's Trans-Continental Tourists' Guide, and several photographs of college societies.

—Quite an exciting game of football took place Oct. 17th day on the Campus, for a barrel of apples. M. Kauffman acted as captain for one team and W. Ohlman for the other. Ohlman's team won after a struggle of two hours. The defeated party has, according to a Junior, eased his feelings in the following lament:

John Moasal, my Jo John,
You said that I would win,
And to deceive me in that way
I think was rather thin.
The apples were so nice and red

And labelled the Rambo,
But I never got a smell of them,
John Moasal, my Jo.
John Moasal, my Jo John,
I strove my best to win,
But was defeated badly,
And received a broken shin;
And now they laugh and jeer at me,
And say we were too slow,
But I feel that I am not to blame,
John Moasal, my Jo.
John Moasal, my Jo John,
I feel sore distressed,
While the boys shrug their shoulders
And cry "Pull down your vest."
When Ohlman challenged me to play
I would not answer no,
And you suffer by my defeat,
John Moasal, my Jo.
John Moasal, my Jo John,
They say I shouldn't ha' thought to win,
And in place of playing football
I'd better "wipe my chin."
These taunts are hard for me to bear,
I'm sure they're mean and low,
But they tell me "to grin and bear it,"
John Moasal, my Jo.

—In noticing the article on "Journalism" which appeared in the SCHOLASTIC a couple of weeks ago, the *Boston Pilot* says: "We wish some of our professional journalists were half as clever as the editors of the NOTRE DAME SCHOLASTIC, the beautiful little paper published at the University of Notre Dame, Indiana. In its last number was an excellent article on "Journalism," showing that patient application to rudiments is the root of eventual success—that a man to be a first-rate editor must rise through all the strata of his profession. Those who have an extensive acquaintance with editors know this to be true. The men who have risen to the top of American journalism—the Greeleys and Bennetts and Fultons and Haskells—were practical printers and practical reporters. The SCHOLASTIC from its position as a college paper might naturally think otherwise, were there not a clear and capable head at the helm. Honor to you, boys, and to your teachers, that go in for thoroughness in all your work. Stick to the rudiments till you make stepping-stones of them. Keep in mind that mere memorizing of various languages, and parrot-glibness in logical modes, is by no means *learning*. Not he who can say in Latin what might as well or better be said in English, is the scholar who will make his mark. The truly learned man is the *knowledgeable* man; the man who has thought out things—whose scholarship has opened his eyes to the philosophic relation of things; the reflective, comprehensive man who regards his college course as a *training* for the world, and not as the world itself; the man whose observation has been sharpened and his judgment put on fair balance by the ever-living precedents of history; the man who grows stronger by the added mite of every day's experience, instead of believing that the experience of his schooldays is enough for existence; the man whose book-knowledge and man-knowledge have made him kind and considerate towards all men—have made him modest and reserved, but brave and rapid to act when action is right; the man who cultivates a fine inward sense, and acts up to it like a quiet Christian gentleman—this is truly the man who will go ahead of others, and become respected and famous leader. This is he who has graduated and honors in the Great University."

Roll of Honor.

[In the following list are the names of those students who during the past week have by their exemplary conduct given satisfaction to all the members of the Faculty.]

SENIOR DEPARTMENT.

A. Ames, W. Breen, H. Cassidy, P. Cooney, J. Ewing, L. Evers, E. Davenport, J. Fitzgerald, J. Gray, T. Garso, A. Hertzog, F. Hastings, J. Herrmann, J. Kinney, J. Larkin, H. Maguire, F. Maas, J. Montgomery, P. J. Mattimore, P. W. Mattimore, T. McGrath, J. McEniry, J. O'Rourke, L. Proudhomme, J. Patterson, T. Quinn, J. P. Quinn, J. J. Quinn, P. Skahill, G. Saylor, T. Summers, P. Tumble, J. Vanderhoof.

JUNIOR DEPARTMENT.

A. H. Bergck, W. Brady, A. Burger, F. Carroll, G. Cassidy, W. Connelly, F. Cavanaugh, J. Carrer, F. Ewing, J. English, R. C. French, J. Fox, C. Faxon, A. Gerlach, J. Healy, R. Hayes, J. Haney, P. Haney, L. Garceau, I. Ingwersen, C. Johnson, R. Johnson, E. Curran, C. McKinnon, J. Johnson, R. Keenan, A. Keenan, J. Krost, T. Knorr, J. Knight, J. Larkin, J. Lumley, R. P. Mayer, T. Nelson, W. Ohlman, C. Orsinger, E. Pennington, J. P. Reynolds, J. H. Rothert, Isaac Rose, J. Scholby, F. Rheinboldt, S. Ryan, W. Ryan, C. Roos, G. Sugg, N. Van Namee, W. Widdecombe, T. Wagner, W. Hake, E. Zeigler.

MINIM DEPARTMENT.

G. Hadden, W. Coolbaugh, G. Lowrey, R. Pleins, G. Lambin, J. Scanlan, E. Carqueville, W. McDevitt, F. Carqueville, H. Riopelle, F. Gaffney, John Inderrieden, Jos. Inderrieden, H. Kitz, A. Sehnert, A. Reinboldt, C. Kauffman, C. Long.

Class Honors.

[In the following list are given the names of those who have given entire satisfaction in all their classes during the month past.]

PREPARATORY COURSE.

SERIOR.—J. Gray, T. Summers, J. Larkin, J. D. Montgomery, D. Claffey, O. Rettig, W. Farra, C. Weisenburger.

JUNIOR.—J. Johnson, W. Nicholas, A. Keenan, R. Keenan, F. Lang, K. Scanlan, F. Carroll, E. Pennington, C. Johnson, R. Johnson, W. Taulby, B. Heeb, W. Widdecombe, E. Poor, F. Lancaster, T. Knorr, A. Burger, F. Ewing, H. Scott, F. Rheinboldt, L. Frazee, J. Healy, W. Connelly, R. Hayes, W. Ryan, T. Nelson, J. English, J. Ingwersen, J. Carrer, L. Garceau, C. McKinnon, I. Rose, W. Hake, E. Curran.

MINIM DEPARTMENT.

F. Carqueville, H. Riopelle, F. Gaffney, J. Inderrieden, H. Kitz, Joe Inderrieden, C. Kauffman, C. Long, A. Reinboldt.

List of Excellence.

[The students mentioned in this list are those who have been the best in the classes of the course named—according to the Competitions, which are held monthly.—DIRECTOR OF STUDIES.]

FOR THE WEEK ENDING OCT. 12.

COMMERCIAL COURSE.

T. H. Quinn, Book-Keeping and Penmanship; G. B. Saylor, Book-Keeping and Grammar; J. C. Coleman, Book-Keeping and Arithmetic; G. Fishburne, J. Crost, J. Fitzgerald, J. Gray, M. Smith, W. Brady, J. Bell, T. Garceau, J. B. Patterson, J. Vanderhoof, Book-Keeping; G. Lonsdorf, J. Rothert, Grammar; A. Baca, Grammar and Geography; F. Vandervannet, W. Ohlman, Geography.

Saint Mary's Academy.

—The Feast of St. Edward was a happy day for all at St. Mary's. The pupils, with skilful, willing hands, assisted in decorating the Exhibition Hall, and the graceful festoons of green leaves and autumn foliage gave it a very festive appearance. At three o'clock the hall was filled with an appreciative audience. As the report in last week's SCHOLASTIC did not give the names of those who took part in the Minim and Junior plays we give them here. "The Perplexed Juniors," represented by M. and A. Ewing, N. and A. McGrath, A. Kirchner, D. Hayes, E. Wight, and L. Chilton, entertained the audience with some rare Centennial operatic gems, interlarded with the highly interesting historical events which were supposed to have intimate connection with the said operatic gems. This sprightly entertainment was followed by an amusing representation of the Thirteen Original States by the thirteen Centennial Minims. Little E. Mulligan, as the Grandmother of our Country, one of the F. F. Vs., was certainly the embodiment of Old Virginia dignity; Miss Rhoda, the Baby State, was personated by little E. Woolten; while little R. Cox spoke the praises of little Delaware; New Hampshire and Connecticut were amusingly personated by L. Van Namee and F. Fitz; M. Robertson eloquently declaimed the praises of New Jersey; J. Butts, A. Getty and A. Williams represented Georgia and the two Carolinas with much grace;

pious Maryland (V. Cox), clothed as a Child of Mary, spoke well. The intellectual "Mrs. Boston," of Massachusetts (N. Hackett), fully sustained her dignity as Hub of the universe; "Mrs. Knickerbocker Hudson" (E. Lambin) expatiated eloquently on the pedigree of her ancestors. "Plain Ruth" Penn. (L. Ellis), deplored the effects of the Centennial on the Quaker youth of her loved Pennsylvania and excited much sympathetic interest by the samples she showed when her feet *would* keep time with the worldly music of the Centennial dance with which all the other States closed their Centennial programme. Judging by the laughter elicited during the performance of the Juniors and Minims we must pronounce their entertainment very amusing. A large number of visitors was present at the entertainment. Very Rev. Father Provincial, C. S. C., with many of the Rev. Fathers from Notre Dame honored the entertainment by their presence. Several Professors also were among the invited guests. Several ladies and gentlemen from Chicago and elsewhere were present. The closing remarks of Mr. Onahan, of Chicago, were highly complimentary.

For politeness, neatness, order, amiability, and correct deportment, the following young ladies are enrolled on the

Tablet of Honor.

SENIOR DEPARTMENT.

Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall, J. Nunning, M. Walsh, M. Dailey, R. Casey, K. Hutchinson, L. O'Neil, B. Spencer, J. Cooney, A. Henneberry, M. Spier, H. Russell, C. Morgan, C. Boyce, J. Cronin, J. Richards, H. Hawkins, A. Rowland, M. and E. Thompson, E. O'Connor, L. Rodenberger, S. Moran, M. O'Mahoney, M. Carroll, L. Weber, G. Kelly, C. Silverthorne, E. Bouton, M. Dalton, E. Forrey, A. Woodin, E. Pleins, J. Stough, A. Cavenor, L. Kirchner, L. Schwass, A. Koch, E. Dalton, M. Pomeroy, J. Wilhelm, J. Burgert, G. Conklin, D. Locke, L. Davenport, M. Usselman, M. Halligan, M. Hungerford, I. Cook, J. Burgie, M. Smalley, M. Parney, L. Wier, C. Thaylor, 100 *par excellence*. Misses A. Byrne, H. Julius, P. Gaynor, A. Harris, M. O'Connor, L. Kelly, E. Thompson, G. Wells, M. Coughlin, D. Cavenor, K. Burgie.

JUNIOR DEPARTMENT.

Misses M. Ewing*, N. McGrath*, M. Mulligan*, C. Corrill*, M. McFadden*, J. Kingsbury*, L. Hutchinson, D. Gordon, L. Forrey, E. Mulligan*, L. Cox*, F. Fitz*, M. Lambin*, L. Ellis*, M. Cox*, C. Van Namee*, E. Wortten*, N. Hackett*, M. Robertson*, J. Butts*, A. Williams*, A. Getty*.

HONORABLY MENTIONED FOR IMPROVEMENT IN ENGLISH LESSONS.

GRADUATING CLASS—Misses L. Ritchie, A. Walsh, A. O'Connor, M. Julius, M. Cravens, M. Faxon, M. Brady, L. Johnson, J. Bennett, L. Beall.

1st SENIOR CLASS—Misses A. Byrne, M. Walsh, H. Julius, M. Dailey, P. Gaynor, R. Casey, K. Hutchinson, L. O'Neil, A. Harris, M. O'Connor, L. Kelly, J. Cooney, A. Henneberry, M. Spier.

2d SR. CLASS—Misses H. Russell, C. Morgan, C. Boyce, J. Cronin, J. Richards, H. Hawkins, A. Rowland, A. Cullen, E. Lange, H. Dryfoos, M. and E. Thompson, E. O'Connor, S. Moran, M. O'Mahoney, M. Carroll.

3d SR. CLASS—Misses L. Weber, G. Kelly, C. Silverthorne, E. Bouton, G. Wells, M. Coughlin, M. Dalton, E. Davis, E. Forrey, A. Woodin, E. Pleins, J. Stough, D. and A. Cavenor, L. Kirchner.

1st PREPARATORY CLASS—Misses L. Schwass, A. Koch, E. Dalton, M. Pomeroy, K. Burgie, J. Wilhelm, J. Burgert, G. Conklin, D. Locke, L. Davenport.

2d PREP. CLASS—Misses M. Usselman, M. Halligan, M. Hungerford, I. Cook, J. Burgie.

3d PREP. CLASS—Misses M. Smalley, M. Parney, L. Wier.

JUNIOR DEPARTMENT.

2d SR. CLASS.—Miss M. Ewing.

3d SR. CLASS.—Miss N. McGrath.

1st PREP. CLASS.—Misses M. Mulligan, A. Ewing, A. Morgan, L. Walsh, L. Hutchinson, D. Gordon.

2d PREP. CLASS.—Misses A. McGrath, A. Kirchner, C. Carroll, L. Cox.

GERMAN.

1st CLASS—Misses J. Nunning, M. Faxon, A. O'Connor, M. Julius, L. Kirchner, L. Weber, M. Pleins, A. Kirchner, H. Dryfoos, H. Julius, L. Kelly.

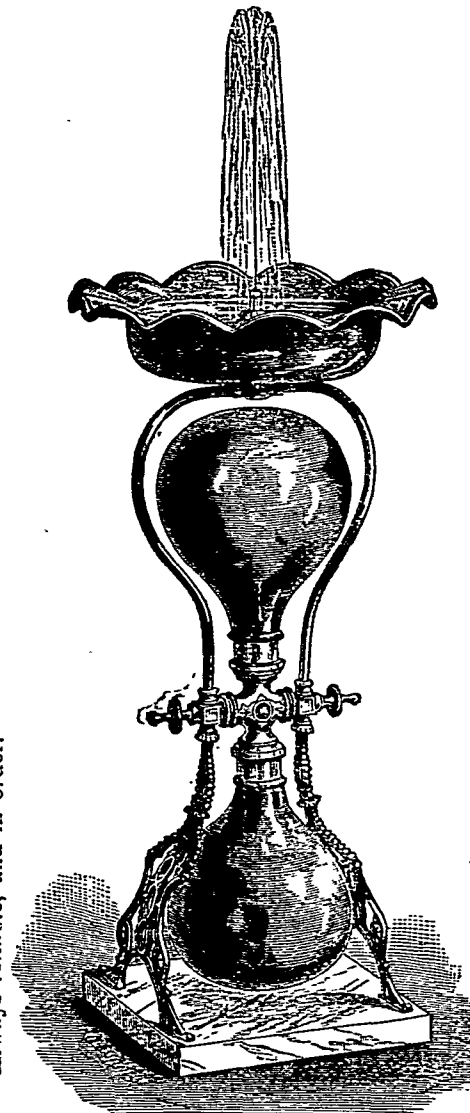
2d CLASS—Misses E. Harris, L. Davis, M. Usselman, L. Walsh, S. Gordon, L. O'Neil, L. Johnson, M. Spier, A. Henneberry, A. Koch.

3d CLASS—Misses J. Wilhelm, C. Boyce, R. Casey.

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100 Crystals and Fragments for Study, \$ 1.00
100 Specimens, Students' Size, Larger, 5.00
100 Specimens, Larger, Amateurs' Size, $2\frac{1}{2} \times 1\frac{1}{2}$ inches, 10.00
1. Sulphur; 2. Coal, Pa.; 3. Graphite, Colfax Co., N. M. Quartz:
4. Clear, Hot Springs, Ark.; 5. Amethyst, Thunder Bay; 6. Rose, Southford, Conn.; 7. Smoky, Pike's Peak, Col.; 8. Milky, Philadelphia, Pa.; 9. Green, Staten Island, N. Y.; 10. Ferruginous; 11. Chalcedony, South Park, Col.; 12. Carnelian; 13. Agate, Agate Harbor; 14. Flint, Tennessee; 15. Honestone, Hot Springs, Ark.; 16. Jasper, Bijou Basin, Col.; 17. Petrified Wood, Col.; 18. Agatized Wood, Col. 19. Opal, Opalized Wood, Bijou Basin, Col.; 20. Asbestos, Hartford Co., Md.; 21. Rhodonite, Franklin, N. J.; 22. Beryl, Ackworth, N. H.; 23. Willemite, Franklin, N. J.; 24. Garnet, Magnet Cove, Ark.; 25. Zircon, Buncombe Co., N. C.; 26. Epidote, Ontonagon Co.; 27. Magnetized Muscovite, Chester Co., Pa.; 28. Lepidolite, Paris, Me.; 29. Albite, Pike's Peak, Col.; 30. Orthoclase (white), Pike's Peak, Col.; 31. Orthoclase (green), Pike's Peak, Conn.; 32. Tourmaline, St. Lawrence Co., N. Y.; 33. Topaz, Trumbull, Conn.; 34. Datolite, Bergen Hill, N. J.; 35. Chrysocolla; 36. Calamine, Ogdensburg, N. J.; 37. Stilbite, Nova Scotia; 38. Tale, St. Lawrence Co., N. Y.; 39. Serpentine, Montville, N. J.; 40. Soda Nitre, Peru; 41. Halite, Camp Supply, Indian Territory; 42. Barite, Cheshire, Conn.; 43. Celestite; 44. Gypsum, El Paso Co., Col.; 45. Fluorite, Pike's Peak, Col.; 46. Apatite. Calcite: 47. Rhomb, Granby, Mo.; 48. Nail Head, El Paso Co., Col.; 49. Dog Tooth, Granby, Mo.; 50. Iceland Spar, El Paso Co., Col.; 51. Tufa, South Park, Col.; 52. Oolite, Iowa; 53. Chalk; 54. Stalacite, I.; 55. Marble, Italy; 56. Limestone, Pa. 57. Dolomite, St. Louis, Mo.; 58. Corundum, Clay Co., N. C.; 59. Cryolite, Ivigtuk, Greenland; 60. Wavellite, Montg'y Co., Ark.; 61. Iron Meteoric, Augusta Co., Va.; 62. Magnetite (loadstone), Ark.; 63. Allanite, Amherst Co., Va.; 64. Samarskite, Mitchell Co., N. C.; 65. Hematite; 66. Goethite, Pike's Peak, Col.; 67. Limonite, Negaunee, Mich.; 68. Pyrite, Colorado; 69. Siderite, Antwerp, N. Y.; 70. Menaccanite; 71. Chromite, Texas, Pa.; 72. Pyrolusite, Nova Scotia; 73. Wad, Canon City, Col.; 74. Linnaeite, Mine La Motte, Mo.; 75. Millerite, Antwerp, N. Y.; 76. Zincite and Franklinite, N. J.; 77. Blende, Granby, Mo.; 78. Greenockite, Granby, Mo.; 79. Cassiterite, Durango, Mexico; 80. Rutile, Magnet Cove, Ark.; 81. Octahedrite; 82. Brookite, Magnet Cove, Ark.; 83. Schorlomite, Magnet Cove, Ark.; 84. Galenite, Joplin, Mo.; 85. Bismuth, Monroe, Conn.; 86. Arsenic native; 87. Jamesonite; 88. Molybdenite, Philadelphia, Pa.; 89. Copper, Mich., Lake Superior; 90. Cuprite, Frisco Mts., Arizona; 91. Bornite, Cornwall, Eng.; 92. Chalcocopyrite, Colorado; 93. Malachite, Cheshire, Conn.; 94. Azurite; 95. Cinnabar, California; 96. Silver, Lake Superior; 97. Embolite, Silver City, N. M.; 98. Gold; 99. Petzite, Am. Mine., Col.; 100. Platinum, Urals, Russia.

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Several \$1,000 Worth of Rocky Mountain Birds, Fossils Shells, Botanical Specimens, Mound Builders, &c., Relics, &c. on hand. My taxidermist was employed by the Smithsonian Institute for 3 years in South America.

A. E. FOOTE, M. D.,
Prof. Chemistry and Mineralogy,
Fellow Am. Ass'n Adv. of Science.
3725 Lancaster Avenue, Philadelphia, Pa.

Michigan Central Railway

Time Table—November 21, 1875.

	*Mail.	*Day Express.	*Kal. Accom.	†Atlantic Express.	†Nig h Expre s
Lv. Chicago.....	5 00 a.m.	9 00 a.m.	4 00 p.m.	5 15 p.m.	9 00 p.m.
" Mich. City..	7 32 "	11 00 "	6 30 "	7 40 "	11 15 "
" Niles	9 02 "	12 09 p.m.	8 20 "	8 55 "	12 35 "
" Jackson.....	2 08 p.m.	3 55 "	Express.	12 40 a.m.	4 52 "
Ar. Detroit.....	5 45 "	6 25 "	10 15 "	3 30 "	8 00 a.m.
Lv. Detroit.....	7 00 a.m.	10 05 a.m.	4 00 p.m.	5 40 p.m.	9 50 p.m.
" Jackson.....	10 40 "	12 32 p.m.	7 15 "	9 25 "	12 42 a.m.
" Niles	3 45 p.m.	4 23 "	6 10 a.m.	2 30 a.m.	4 30 "
" Mich. City..	5 10 "	5 35 "	7 50 "	4 05 "	5 50 "
Ar. Chicago.....	7 30 "	8 00 "	10 20 "	6 30 "	8 00 "

Niles and South Bend Division.

GOING NORTH.

Lv. South Bend—	8 15 a.m.	7 15 p.m.	\$9 06 a.m.	\$7 00 p.m.
" Notre Dame—	8 22 "	7 23 "	9 07 "	7 07 "
Ar. Niles—	9 00 "	8 00 "	9 40 "	7 40 "

GOING SOUTH.

Lv. Niles—	6 30 a.m.	4 20 p.m.	\$8 00 a.m.	\$5 00 p.m.
" Notre Dame—	7 07 "	4 56 "	8 32 "	5 32 "
Ar. South Bend—	7 15 "	5 05 "	8 40 "	5 40 "

*Sunday excepted. †Daily. ‡Saturday and Sunday excepted.
§Sunday only.

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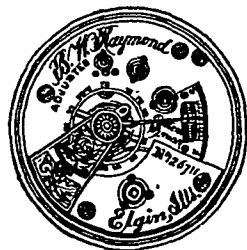
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Yankee Doodle.	Marseilles Hymn.
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Columbia the Gem.	King Oscar. [Swedish.]
Watch on the Rhine.	Campbell's are Comin'.
Fatherland. [German.]	Bruce's Address.
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Springfield, St. Louis and Texas Fast Ex. via Main Line	7 40 am	9 00 pm
Pekin and Peoria Fast Express	4 00 pm	10 00 am
Peoria Day Express	7 50 pm	9 00 am
Peoria, Keokuk and Burlington Ex.	7 40 am	9 00 pm
Chicago and Paducah Railroad Express	7 50 pm	9 00 am
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CONDENSED TIME TABLE.

NOVEMBER, 1875.

TRAINS LEAVE CHICAGO DEPOT,
Cor. Canal and Madison Sts. (West Side)
On arrival of trains from North and Southwest.

3 Trains with Through Cars to NEW YORK.	No. 2. Day Ex. Ex. Sund'y	No. 6. Pac. Exp. Daily.	No. 4. Night Ex. Ex Sa & Su
Lv. CHICAGO	9 00 a.m.	5 15 p.m.	10 00 p.m.
Ar. FT. WAYNE	2 10 p.m.	11 25 "	6 15 a.m.
" Rochester	1 04 a.m.	11 12 a.m.	5 54 p.m.
" Pittsburgh	2 10 "	12 15 "	7 05 "
Lv. Pittsburgh	2 55 "	1 10 p.m.	8 10 "
Ar. Cresson			
" Harrisburg	11 30 a.m.	11 05 "	3 45 a.m.
" Baltimore	6 25 p.m.		7 35 "
" Washington	9 07 "		9 02 "
" Philadelphia	3 30 "	3 10 a.m.	7 35 "
" New York	6 45 "	6 50 "	10 25 "
" New Haven	11 52 "	10 40 "	3 26 p.m.
" Hartford	1 27 a.m.	12 11 p.m.	
" Springfield	2 20 "	12 57 p.m.	
" Providence	5 10 "	3 48 "	7 4 "
" Boston	6 15 "	4 50 "	9 05 "

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On and after Sunday, April 16, 1876, trains will leave South Bend as follows:

GOING EAST.

2 40 a. m., Night Express, over Main Line, arrives at Toledo 9 50; Cleveland 2 40 p. m.; Buffalo 4 05.

10 36 a. m., Mail, over Main Line, arrives at Toledo, 5 35 p. m.; Cleveland 10 10.

12 27 p. m., Special New York Express, over Air Line; arrives at Toledo 5 50; Cleveland 10 10; Buffalo 4 00 a. m.

9 11 p. m., Atlantic Express, over Air Line. Arrives at Toledo, 2 40; Cleveland, 7 40; Buffalo, 1 05 p. m.

11 25 p. m., Fast Mail, Main Line. Arrives at Toledo, 3 50 a. m.; Cleveland 7 10 a. m.; Buffalo 12 45 p. m.

7 00 p. m., Local Freight.

GOING WEST.

2 41 a. m., Express. Arrives at Laporte 3 35 p. m., Chicago 6 a. m.

5 06 a. m., Pacific Express. Arrives at Laporte 6; Chicago 8 20 a. m.

4 54 p. m., Special Chicago Express. Arrives at Laporte 5 50; Chicago, 8 20.

8 01 a. m., Accommodation. Arrives at Laporte 9 01 a. m.; Chicago 11 30 a. m.

3 38 a. m., Fast Mail. Arrives at Laporte 4 28 a. m.; Chicago, 6 55 a. m.

8 55 a. m., Local Freight.

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